S.C. 315.

439

THE Great Work OF GOD

In This Present

Dispensation of Peace,

Consider'd, Open'd, and *Apply'd*

IN A

SERMON,

PREACH'D

At *Havant* in *Hampshire*, on *Thursday* *Decemb.* 2d. 1697.

Being the Day of Publick Thanksgiving.

By Charles Nicholetts *Minister of the Gospel there.*

London, Printed by Hugh Newman, and Sold at his Shop at the *Grasshopper* in the Poultry. 1698.

To His very much

HONOURED FRIEND

Grimbaldus Pancforth, Esq;

Sir,

IT is my knowledge of you, and your entire Affection to the best Interest, that emboldens me to this Presumption of inscribing your Name to the following Discourse, drawn up in hast, Preach'd in much pain, and now at a venture expos'd to the World. Not for any thing of worth in it, but only the suitableness of it to the present dispensation. I confess I might well blush at the apprehension of your Sagacious Eye, were I not secur'd in the sweetness of your Temper; And that you are too great to pass censure on what is so much beneath you, and too well enclin'd to the great work of God, now on the wheel, then Critically to fasten on the weakness of any attempt to display it.

Dear

Dear Sir,

I have here a fair opportunity to let the world know, how much I stand obliged to you for what a refreshing shade you have been to me, my disconsolate Wife, and poor Children; but I know your modesty will not bear my running any farther this way, and therefore I shall stop. Only beseeching the God of Recompense to return all your undeserved kindness treble-fold into your own bosome. And you that have given more than a cup of cold Water, to me a poor unworthy Creature, yet to me as a Prophet. Oh may you receive a Prophet's Reward. Thus committing you, your Virtuous Lady, and your hopeful Branches to the Divine Protection of the Holy One, in whom I desire to be esteemed as I am,

Your most affectionate and
Humbly devoted Servant,

Charles Nicholetts.

ERRATA.

Page 7. line 5. *later part of the line, for* Intermission *read* Intervention. Page 12. line 18. *for* Aiding *read* Ordering.

A

Thanklgiving-Sermon

PSALM XLVI, Verſe 9.

He maketh Wars to Ceaſe unto the End of the Earth; he breaketh the Bow, and cutteth the Spear in Sunder; he burneth the Chariot in the Fire.

I *Will ſing of Mercy and of Judgment, unto thee O Lord will I ſing*; ſayes the Sweet Singer of *Iſrael*. Here we have mention of both, and from God's Eminent Appearing, and Wonderfull Working as to both; the Church Glories in him as her Strength and Refuge, and a very preſent help in Trouble. *Luther* was ſo Affected with this *Pſalm*, that upon any Eminent Occaſion, or under any Gloomy Diſpenſation, he would cry out, Come let us Sing the *46th Pſalm*. It ſeems to be Pen'd upon ſome Remarkable Mercy vouchſaf'd to the Church in time of War, whether we refer it to the Victory *David* got over the *Philiſtines*, as ſome think; or to the Deliverance of *Jeruſalem* from *Rezin* King of *Syria*, as others think; I ſhall not enquire, much leſs determinate; for the matter is not much whether we look to either of them. But, certain it is, the *Pſalm* is a Song of Triumph for a Great and Mighty Deliverance of the Church from her Enemies, deſtroyed by the Lord's Aſſiſtance; thereby giving her Peace, that ſhe, without controule, might Serve and Praiſe him according to his Word. In this Verſe ſhe Triumphs in God's putting an end to her Troubles, by cauſing Wars to ceaſe.——Wherein you have,

Firſt. Her Acknowledging God the Author of this ſo Great and Glorious a Mercy—— *He maketh Wars to ceaſe unto the ends of the Earth.*

Secondly. Her declaring how, and which way he does it.—*He breaks the Bow, he cuts the Spear in ſunder, and he burns the Chariot in the fire..*

For the Firſt of theſe, that God is the Author of this Mercy, theſe Three things offer themſelves to our Conſideration.

Firſt. The Lord is pleaſed to Entitle Himſelf as Related to War, and hence the Church ſpeaks of him as a Warrior, Exod. 15. v. 3. *Jehovah is a man of War, Jehovah is his Name.* How many Titles does the Lord aſſume; and this one amongſt the reſt, *A man of War?* The Great General of all the Forces in Heaven and Earth. And by this Name he makes his Glory manifeſt unto all. We Read of his Army, and that his Camp is very great, *Joel* 2. *v.* 11. And in his Warlike Power and Majeſty he will be glorified among the Sons of Men.

Secondly. The Lord orders and manages War as he pleaſes, and according to his Will. When he bids go to War, there muſt be no ſtaying at home; and when he Coumands to kill, there muſt be no quarter given. As ſoon as he had ſet *Saul* upon the Throne, he ſent him to War againſt a Nation that had been long and malicious Enemies to his People; with a ſtrict Command to carry on the War very Vigorouſly, 1 Sam. 15. v. 2. 3. *Thus ſaith the Lord of Hoſts, I remember that which Amalek did to Iſrael, how he laid wait for him in the way when he came up from Egypt. Now go and ſmite Amaleck, and utterly deſtroy all that they have, and ſpare them not; but ſlay both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and Aſs.* The word *Amalek* in the *Hebrew*, denotes them to be great Sinners, and God gave *Saul* Commiſſion to make War upon them as ſuch; but his Ill-management of that War, loſt him his Crown and his Soul too. God call'd *Aſſyria* the Rod of his Anger, the Staff of his Indignation, and he ſent him againſt an Hypocritical Nation, againſt a People of his Wrath, *Iſa.* 10. *v.* 5, 6. Thus you ſee God orders and diſpoſes of War, and woe unto thoſe Warriours that obey not the Command of this Great General.

Thirdly. The Lord puts an end to War in his own time, and when he thinks moſt fit. When his Work is finiſh'd, his preſent Deſign accompliſh'd; he then ſayes to the Enraged Warriours, as he ſaid to the Angel over *Jeruſalem*, 2 Sam. 24. v. 16. *It is enough, ſtay your hands,* and ſtop the torrent of your fury. Or as he ſaid to *Peter*, when he cut off *Malchus* his Ear, John 18. v. 11. *Put up thy ſword into the Sheath*——

Sheath—— He commands the Swords to be put up, and then they are Padlock'd till he gives a New Commiſſion to unſheath them. Thus, according to the Phraſe of the Text; *He maketh Wars to ceaſe.*

And it Notes Three things.

Firſt. He cauſes an Intermiſſion of War, by an Intermiſſion of Peace for a time. So the term is us'd, Lam. 3. *v.* 49. *Mine eye trickleth down, and ceaſeth not, without any intermiſſion.* But where there is an Intermiſſion, there is a preſent Ceſſation. We find *Judah* had ſome Intervals of Peace, upon their ſeeking the Lord with their whole deſire. For 'tis ſaid, *He gave them reſt round about*, 2 Chro. 15. v. 15. And therefore how long Peace may laſt no body can tell, for 'tis wholly at God's will. He that permits Peace to be concluded to day, may cauſe War to be Proclaim'd to morrow. He does but take off the Rod for a time, and ſo long a time as he pleaſes; he can ſoon lay it on again. How many times in the dayes of the *Judges*, did God procure Peace for his People? but, upon their Provocations, renew'd the War. And hence 'tis the utmoſt folly and madneſs to Triumph in the thoughts of a Setled Peace, whilſt we continue in Sin; for we may ſoon ſee a ſad Change. Oh remember 'tis but an Intermiſſion.

Secondly. He cauſes the Calamities of War to be forgotten, through the comfort of Peace and Plenty. Thus the word is us'd, Deut. 32. v. 26. *I will make the remembrance of them ceaſe from among men.* To ceaſe, is to cauſe a forgetfulneſs. So we are to underſtand thoſe words, Prov. 31. v. 7. *Let him drink and forget his poverty, and remember his miſery no more:* That is, the Sweetneſs of the Wine ſhall ſtifle the ſence of his Affliction. Now then the meaning of theſe words, *He maketh Wars to ceaſe* (according to this) is; he Graciouſly procureth Peace, and with it ſuch a Confluence of outward Bleſſings, that the Want, Scarcity, and Miſery of War is forgotten and out of Mind.

Thirdly. He makes it manifeſt he has for the preſent done with War; and will uſe it no farther for Reforming Work; and ſo it may be in Judgment as well as Mercy there is a ceaſing of it. As *Sampſon* ſaid to the *Philiſtines*, Judg. 15. v. 7.——*Yet will I be avenged of you, and after that will I ceaſe.* So the Great God may execute this or that particular act of Vengeance, and then ceaſe. The end of War is to awaken, to reform a ſinning and a Sinful People; but if this end be not attained, Why ſhould the War be continu'd. Thus the Lord expoſtulates with *Iſrael*, Iſa. 1. v. 5. *Why ſhould ye be ſtricken any more? ye will revolt more and more; the whole head is ſick, and the whole heart faint.* By *Head* and *Heart* here, ſome underſtand the Body of the Magiſtracy, and the Clergy, that were ſo miſerably out of order. Oh, may not

God ſay, I have kept up a War, a Bloody War; Nine years have I ſent a Sword amongſt you, to cut off your Children from without, and your young Men from the Streets; but ye have not been humbled, nor turned to me for all this. Therefore I will now ceaſe the War, and ye ſhall be ſtricken with it no more.

But how does God make Wars to ceaſe? The *Text* tells us——by *breaking the Bow*, by *cutting the Spear in ſunder*, and by *burning the Chariot in the Fire.*

Firſt. He breaketh the Bow. By which we may underſtand.

Firſt. The whole Furniture and Appurtenances of War. How great and how many ſoever they are; which of themſelves are weak and very vain; and therefore we find *David* diſclaiming them as uſeleſs in an abſtract ſenſe, Pſalm 44. v. 6. *For I will not truſt in my Bow, neither ſhall my Sword ſave me.* By Bow here is meant Great Puiſſance, and Great Strength, ſuch as is in a well appointed Army. *Q. D.* All my Preparations for War, and all my Men of War, ſhall be no Temptation to me to put confidence therein, or depend thereupon. Warlike Utenſills are alſo called Artillery, 1 *Sam.* 20. *v.* 40. Any thing that appertains to, or is uſed in War, is comprehended in this word *Bow.*

Secondly. Bow ſignifieth the continuance, and lengthning out of War. 'Tis ſaid of *Joſeph*, Gen. 49. v. 24. *His Bow abode in ſtrength, and the Arms of his hands were made ſtrong by the hands of the mighty God of Jacob.* Though *Joſeph*'s Brethren made long War againſt him; yet *Joſeph* was preſerv'd in, kept above, and carried comfortably through it, by the help of the mighty God of *Jacob.* And we read of a long War between *Rehoboam* and *Jeroboam* which laſted all their dayes, 1 *Kings* 14. *v.* 30. And the *Bow* is an Emblem of ſuch a long War.

Thirdly. Bow ſignifieth aptneſs and earneſtneſs in proſecuting War; or the keenneſs of Mens Spirits, and ſharpneſs of their appetitites to killing work. It is ſaid of God's coming againſt the Wicked, Pſal. 7. v. 12. *If he turn not, he will whet his Sword; he hath bent his Bow, and made it ready.* This *Bow* is, *Framea æternæ mortis*, the Javelin of Death. And in theſe words is painted the Wrath and Vindictive Juſtice of God againſt the workers of Iniquity; and they ſhall moſt certainly be deſtroy'd thereby. And as God is thus in earneſt againſt wicked Men, ſo are Men againſt one another in time of War. Oh how ready was *Jehoſaphat* to cloſe with *Ahab* in going to Battel againſt *Ramoth-Gilead*, 1 Kings 22. v. 4.—— *And Jehoſaphat ſaid unto the King of Iſrael, I am as thou art, my People as thy People, and my Horſes as thy Horſes.* Q. D. I am as much for Fighting-work as you can be, and as willing to go

to

to it. Mens Spirits when once inflamed, need no Grindstone to sharpen them for acts of Cruelty.

Fourthly, Bow signifieth the dreadful end and design of VVar, which is miserable Destruction and Devastation; each party aiming at the Ruine of the other, and using their utmost effort to accomplish it, *Psal.* 11. *v.* 2. *For lo the Wicked bend their Bow, they make ready their Arrow upon the String; that they may privily Shoot at the upright in Heart.* I may difference the Bow and the Sword thus; the Bow is an Emblem of Craftiness and Slyness, the Sword of open Enmity; but the end of both is to do what mischief can be done; and when VVar is once begun, none knows how Terrible and Smarting the effects of it may be. Proclaiming VVar, is as the opening of *Pandora's* Box, sending out all manner of pestiferous Miseries and Calamities; and that from the intent and design of the Authors of it. And therefore *Job* to inhance the greatness of his Troubles, and sadness of his State, makes use of the word VVar as the most genuine comprehensive term, *Chap.* 10. *v.* 17. *Thou renewest thy Witnesses against me, and increasest thine indignation upon me; changes and VVar are against me.* By changes he means alternate Sorrows; he had renewed, and changeable Troubles, such as attend the fate of War. The design of War is doing the utmost damages, and commiting the most Barbarous Cruelties. Hence Towns are not only taken and sack'd, but consum'd in Flames, Standing Corn trod down and destroy'd, yea Innocent Women and Children most horridly Massacred; these and a thousand other Mischeifs are not only the accidental Effects, but the real Design of War.

Fifthly, Bow signifieth the Threatnings and Denunciations of War. When men bend their Bow, they loudly proclaim their resolution to shoot. Thus we read of our *Lord Jesus*, *Rev.* 6. *v.* 2. *And I saw, and behold, a white horse: and he that sat on him had a Bow, and a Crown was given unto him, and he went forth Conquering, and to Conquer.* By Bow here some understand the word in his Ambassadors mouths, Denouncing Vengance to his Enemies, and Wrath and Judgment to those that submit not to his will. Oh Sirs, our work and business is to tell you, that the Lord is at hand, and that he will be reveal'd in flaming Fire, taking Vengance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; and that they shall be punished with everlasting destruction from the presence of the Lord, and from the Glory of his Power. Thus do Men menace one another upon their falling out. How proudly and insultingly did *Benhadad* threaten War against *Ahab*, 1 *Kings* 20. *v.* 10. 11. *And Benhadad sent unto him, and said, the Gods do so unto me and more also, if the dust of Samaria shall suffice for handfulls for all the People that follow me.* But *Ahab* answer'd him well in the next words: *And the*

King

King of Israel answered and said, tell him, let not him that girdeth on his harneſs, boaſt himſelf, as he that putteth it off. And indeed the event ſhew'd that *Benhadad* boaſted of more then he was able to perform; but boaſting and threatning are natural products of wageing War.

Sixthly. Bow, Signifieth the Wrath and Fury that's us'd in War. Men engaged in War do not only Fight, but Spit their Venome and Choler one againſt another, and that in an hideous manner. Hence when the Church would expreſs the anger of God towards *Jeruſalem*, ſhe uſes this word, and likens it to the Wrath and Fury of enraged Men, *Lam.* 2. *v.* 4. *He hath bent his Bow like an Enemy, he ſtood with his Right hand as an Adverſary; and ſlew all that were pleaſant to the Eye, in the Tabernacle of the daughter of Zion: he powred forth his fury like Fire.* Q. D. God came inflamed with Anger, and hot in his Indignation towards poor *Jeruſalem*; a Fire devoured before him, and it was very tempeſtuous round about him. The *Bow* then imports the moſt vehement Wrath, the moſt invetirate hatred, ſuch as boiled in the Stomachs of *Simeon* and *Levi*, when they went againſt the men of *Shechem*; which *Jacob* bore a Teſtimony againſt by way of Execration, *Gen.* 49. *v.* 7. *Curſed be their Anger, for it was Fierce; and their Wrath, for it was Cruell: I will divide them in Jacob, and ſcatter them in Iſrael.* Oh how Feirce and Fiery is the Wrath of Man; how Mad and Furious is he when he goes againſt his Enemy in *Bellona*'s Camp. How enraged and heigthned to the utmoſt Choller were *Cæſar* and *Pompey* in the *Pharſalian* Feilds. The Nieghing of the Horſes, the claſhing of the Armor, the trampling on the Slain, with many other Black and horrible Actions, were ſenſible Evidences of their mutual Rage. The Paſſion of Hatred has as violent and rapid a Torment as that of Love: and is as reſtleſs in its Motion, and as effectual in its Operation. Thus you ſee what the *Bow* Signifies; I am next to ſhow you how God breaks the *Bow*.

Firſt. We told you *Bow* ſignifies all the Furniture of War. Now God breaks the *Bow* by rendring this Furniture uſeleſs; he orders it ſo by his Providence, that the vaſt Preparations for War are to no purpoſe; there's no more occaſion for the Stores and Magazines, for the Armor and Ammunition; for now there's Peace, and ſo no farther need of theſe things. Thus breaking is taken, *Exod.* 32. *v.* 19. *And it came to paſs as ſoon as he came nigh unto the Camp, that he ſaw the Calf, and the dancing: and Moſes anger waxed hot, and he caſt the Tables out of his hands, and brake them beneath the Mount.* He ſaw the People running apace into Idolatry, and ſo caſting off God, that he thought there was no farther need of the Law, and therefore he broke the Tables in which the Law was wrote. So the breaking the

Bow

Bow here is the making useless all the Provisions for another Campain. The Prophet speaking of the glory of the last days, speaks thus of God's breaking the Bow with respect to War, *Micah* 4 *v.* 3. *And he shall judge among many People, and rebuke strong Nations afar off, and they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks: Nation shall not lift up a Sword against Nation, neither shall they learn War any more.* When there is no open War, there's no occasion of Swords and Spears, they are useless Weapons, and of no service unto those that have them, unless to make Plow-shears ond Pruning-hooks. Thus God breaks the Bow by making useless any thing that belongs to War.

Secondly. We told you Bow signifies the continuance or lengthning out of War; now God breaks this Bow by putting an end to it. *He maketh Wars to cease,* and so he breaks the Bow. When *Gideon* and his men brake the Pitchers, *Judg.* 7. *v.* 19. The controversie between them and the *Midianites* was soon ended. That breaking was a comfortable omen of the easy conclusion of the War. God may suffer War to continue for a time, but he will not always let it rage; and that in Compassion to many poor Families that suffer by it, upon which consideration *Abner* does pathetically expostulate with *Joab* about the Melancholy and Tragical theam of War, 2 *Sam.* 2. *v.* 26. *Then Abner called to Joab, and said, Shall the Sword devour for ever? Knowest thou not that it will be bitterness in the latter end? How long shall it be then ere thou bid the People return form following their Brethren?* Oh, the Sword is very devouring, and the effects of War are very bitter; and therefore God will not suffer such a devouring Judgment always to continue: No, he will stay the rough Wind in the day of the East Wind; and put a stop to that which has caused so great a Devastation. The crys of Oppressed Families, the Groans of Wounded Creatures, and the doleful complaints of all sorts of People, will reach the Ears of so Compassionate a God, who retaineth not his Anger for ever, but in the midst of Judgment will remember Mercy, and damm up the fountain of War, from whence has flowed so many Streams of Misery. Thus he breaks the Bow.

Thirdly. We told you that Bow signifies aptness and earnestness in prosecuting War; now God breaks this Bow by blunting the edge, and taking away the appetite in men to it. The Hearts of all are in his hands, and he can turn them as Rivers of Water. He can make the most Fierce Tyger to become as meek and mild as a Lamb. We read of the *he-Goat* breaking the horns of the *Ram*, and then the *Ram* was quiet, *Dan.* 8. *v.* 7. So when God breaks the Bow; How are the boisterous Passions of Men allay'd? How calm are their Spirits, and how Serene their Temper? The Son of *Mars* unknits

his

his brow, and looks forward with a pleasing aspect; and the rough skin'd *Esau* then has *Jacob's* Voice. How exasperated and enraged were *Ahab* and *Benhadad* one against another; and yet when the Fray was over, there was nothing but smooth and oily words between them. *Ahab* begins first enquiring after the others Welfare——*Is he yet alive? he is my Brother*, 1 *Kings* 20. *v.* 32. ——*Quantum mutatus ab illo.* God broake the Bow, and the Spirits of these two great Warriours were mightily come down. If God did not alter the Warlike Temper in great ones, there would never be any Peace. But, ——*Aspera tum positis mitescent sæcula bellis.* When the pugnatious humor sometimes predominant is a little abated, then Mens minds are composed, and they so far in a Sedate frame, as to hearken to overtures of Peace; and complement one another as *Ahab* and *Benhadad* did in the Chariot. Thus God breaks the Bow, and the aspiring Spirit falls.

Fourthly. We told you Bow signifies the dreadful end and design of War. Now God breaks this Bow by wholly frustrating it; and in his Wise Providence so aiding it, that neither side shall have what they aimed at; and therefore both will be forc'd to think of terms of Peace. God is said, *Psal.* 105. *v.* 16. ——*To break the whole Staff of Bread.* That is, he dissappointed those that look'd for plenty of Bread. He crush'd the rod of Bread, so the Hebrew. Bread that was promisingly coming as the Twig is budding forth in the forward Spring, and people were flush'd with hopes of reaping a Joyful Harvest. But God blasted it, and so disappointed their expectation. ——When Men engage in War, oh how bigg with hopes are they of Succeeding and Prevailing, and having their end accomplished in the Destruction of their Adversaries. But the wise God cuts them short of what they vainly thought to attain; and the reason is from God's gratious mixing the Cup of Anger with some drops of Mercy; hence he tells his People he will correct them in measure, and in Mercy, and will not leave them altogether unpunish'd. *Jer.* 30. *v.* 11. The Effects of War are bad enough, but if some Men had their wills they would be much worse, and far more intollerable; and because they cannot have their Wills, they grow weary of War, and encline to Peace. Thus God breaks the Bow.

Fifthly. We told you Bow signifies threatnings and denunciations of War. Now God breaks this Bow, by stopping the mouths of these threatners and denouncers; so that they who were full of, and abounded with menacing Language, foaming out direful threatnings, and hectoring bravado's are now forc'd to be as mute as a Fish; so that that of the *Poet* may be apply'd to them——*Fortis ubi est Ajax, ubi sunt ingentia magni——verba viri.*—— And this because God has smitten them on the

the Cheek-bone, he has broaken out their vapouring Teeth. The Prophet ſpeaks of cutting the Staff, that he might break the Brotherhood between *Judah* and *Iſrael*, *Zach.* 11. *v.* 14. But God breaks the Bow, that there might be a Union between Nations that were at Variance. He ſtops their mouths, that their hands might be quiet; he makes them forbear Threatning, that they might ceaſe Fighting, and begin to live in Peace. When God thus breaks the Bow, that promiſe is *in tanto* fulfilled, *Iſa.* 11. *v.* 6. *The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid: and the Calf, and the young Lyon, and the Fatling together, and a little Child ſhall lead them.* Contrary Natures ſhall agree together, when the God of Nature breaks the Bow of Strife between them.

Sixthly. We told you Bow ſignifies the Wrath and Fury that's us'd in War. Now God breaks this Bow by curbing and depreſſing the Wrath that was ſo predominant in Warriors; by ſweetning their Natures, and making them pliable and willing to put up former reſentments; or by taking away and cutting off thoſe that were *indomitable*, and the chiefeſt incendiaries. Thus he brake the Bow for *Iſrael*, *Pſal.* 74. *v.* 13. 14. *Thou didſt divide the Sea by thy Strength: thou brakeſt the heads of the Dragons in the Waters. Thou breakeſt the heads of Leviathan in peices, and gaveſt him to be meat to the People inhabiting the Wilderneſs.* That is, he drowned the *Ægyptians* in the *Arabick* Sea, and thereby prevented a War that *Pharoah* intended to make upon his People. Oh, with what fury did proud *Pharoah* purſue them, and gloried that he ſhould overtake them, and take his revenge on them; and then divide the Spoile among his followers. But God hoof'd his Horſes, overthrew his Chariots, and deſtroy'd his whole Hoſt in the mighty Waters; and ſo broke all the meaſures he had taken; and thereby procur'd reſt and quietneſs to his poor diſconſolate People; and ſo made good what his word tells us, *Pſal.* 76. *v.* 10. *Surely the Wrath of Man ſhall praiſe thee: the remainder of Wrath ſhall thou reſtrain.* *Pharoah's* deſigning Wrath praiſed God; in that it gave him an oppertunity of manifeſting his Power and Glory: but the finiſhing part, oh, that he reſtrained.——And ſo I paſs from the breaking the Bow, to the cutting of the Spear in ſunder.

Firſt. The Spear ſignifies a formidable weapon of VVar; ſuch as ſtrikes Terror. Hence we read the *Philiſtines* were afraid of the *Hebrews* having Spears, 1 *Sam.* 13. *v.* 19. They thought if they had no Spears they might be able to deal with them; and therefore they did what they could to keep them from having any; that they might not be encourag'd to enter into a VVar. There is a Terrour in Carnal Weapons, as well as in Spiritualls, 2 *Cor.* 10. *v.* 4. And both are made mighty through the concurrence of a Divine Bleſſing to the doing great things. 'Tis the Weapons that are aſtoniſhing, and cauſe

of consternation, when the Enemy draws near. We are not afraid of an Arm of Flesh, but 'tis the Sword of Steel that strikes the Terrour. The sharpness of the Spear creates a dread, when brandish'd in the hands of an implacable adversary. Hence the Poet brings in *Ajax* as jeering *Vlisses*, for his Cowardice in fearing the *Trojans* Weapons, and flying to him for shelter——*Sub clypeoq; late et mecum contende Sub illo.*——And the Dumb Child that never spoke before, when he saw a drawn Sword at his Fathers breast, broke the chains of silence, and in spite of his natural Infirmity cryed out, Oh, do not kill my Father. So formidable is a weapon of War.

Secondly. The Spear signifies a restrained Weapon, peculiar to some. We read that none among the People had a Spear but *Saul* and *Jonathan*, 1 *Sam.* 13. *v.* 22. All are not in love with War; no truly, the generality of people had rather live in Peace; and as all are not in love with it, so all are not fit for it. Most Men are fitter for their Shops, and about their Employments, then to be in the Field following the Camp——*Equovis ligno non fit mercurius*—— 'Tis only some particular masculine Spirits, that are martially dispos'd, and have a peculiar genius adapted for it. *Themistocles* going to War against the *Barbarians*, seeing two Cocks fighting most keenly, took occasion from thence to encourage his Souldiers, and animate them to War. *Hi neque pro patria, neque pro penatibus, neque pro Sepulchris majorum, neque pro libertate aut filiis pugnant, Sed tantum ne vincantur nauter cædit alteri.* These poor Creatures neither strive for their Country, nor for their Gods, nor for their Fathers Sepulchres, nor for their Liberty, or their Children, but they strive only for Victory. All Fowls are not Cocks of the Game; nor all Men spirited to march under displayed Colours; 'tis great Spirits only that affect this kind of work. We find in the Parable of *Solomon's* Worthies, that their Spirits were dreined from worldly Affections, and so quickned to the greatest and most generous employment, Cant. 3. v. 7. 8. *Behold, his Bed, which is Solomons, Threescore Valiant Men are about it, of the Valiant of Israel. They all hold Swords, being expert in War: every man hath his Sword upon his Thigh, because of fear in the night.* This Combate was Spiritual not Carnal; and these combatants were sacred not military. By valiant Men therefore here are meant Ministers, zealous for God, and couragious in their Ministerial Work; and by their Sword upon their Thigh, is meant their eminent Skill in word and Doctrin; and their being always upon the watch, to countermine the designes of evil ones who lie in wait to deceive. Now as all men are not Spirited to be Ministers; no, the most like *Gallio* care for none of these things; they trouble not their selves about Soul concerns. So all men are not fit to be Souldiers; the most Buse not their minds with publick affairs; they are not ambitious of honour, nor curiously diving into the intreagues of States and Kingdoms. It is but some certain men, skrewed above the strain

ſtrain of vulgar inclination, who care to draw a Sword in the quarrel of uneaſie Princes. The Spear therefore notes —— *The peculiar Man for War.*

Thirdly. The Spear ſignifies a Weapon kept for, and deſtin'd to ſome eminent uſe. God has extraordinary work to be done in the World, and he has extraordinary Inſtruments for it; ſuch as Swords and Spears. And therefore we find them kept very charily, yea ſometimes laid up in the holy Temple. As when *Athaliah* uſurp'd the Crown after *Ahaziah*'s death, and young *Joaſh* kept from his Right, by her impious Tyranny; when the time came that he was to be reſtor'd, then there was uſe of Spears; but where were they to be had, why we find a ſupply from a ſacred repoſitory, 2 Kings 11. v. 10. *And to the Captains over hundreds, did the Prieſt give King Davids Spears and Sheilds, that were in the Temple of the Lord.* They were there kept againſt ſuch a time. As the Earth ſhall help the Woman, ſo thoſe inſtruments which the worſt of men uſe for their Luſts, ſhall help the cauſe of God, and he will be glorified in the uſe of them; and therefore the Temple it ſelf (though a conſecrated place) was not too good to hold them. Every thing in Nature is of ſome uſe, and the God of Nature knows how to get himſelf glory in the uſe of what is moſt commonly employ'd to the greateſt hurt and Deſtruction. Hence we find the Sword is call'd the Sword of the Lord, as well as of *Gideon*, *Judg.* 7. *v.* 20. When God has a work for the Sword, he will provide a Sword for that work. When he is angry with a People that departs from him, he threatens to bring a Sword upon them, that ſhall avenge the quarrel of his Covenant. And when he has no more work to do, he will then cauſe the Sword to be ſheath'd again. There is a conſecrated as well as a common Spear. And though it is generally in the hands of the worſt of Men, yet God will accompliſh his end by it. Hence as we are not to be too much frightned by the Spear, ſo we are not to ſet too light by it; but when ever it is drawn to remember God's hand is in it, and that he deſigns ſome notable work by it. Hear the language of God in his word—— *If I whet my glittering Sword, and my hand take hold on Judgment, I will render vengance to my enemies, and will reward them that hate me.* Thus he keeps the Spear till he has occaſion for it.

Fourthly. The Spear ſignifies a very ſharp weapon of War; fit for piercing and goring, and every War anſwering the end of the Warrior. Hence *David* ſpeaks metaphorically of his implacable Enemies, *Pſal.* 57. *v.* 4. *My Soul is among Lyons, and I lie even among them that are ſet on fire, even the Sons of men, whoſe teeth are Spears and Arrows, and their Tongue a ſharp Sword.* By Teeth and Tongue here, he means the Slanders and peſtilent Accuſations of malitious Backbiters, which he likens to ſharp Spears and Swords; for as they Stab and kill the Body, ſo do theſe the Name and Reputation of honeſt Men. We read of ſharp Arrows—— *Thine Arrows are ſharp in the Heart of the Kings Enemies; whereby the People*

fall under thee. And of a ſharp Raſor——*Thy Tongue deviſeth miſchiefs: like a ſharp Raſor, working deceitfully.* And of a ſharp threſhing Inſtrument; thus God ſpeaks to *Iſrael*——*Behold, I will make thee a new ſharp threſhing Inſtrument having teeth: thou ſhalt threſh the Mountains, and beat them ſmall, and ſhalt make the Hills as Chaff.* And ſo here, of the ſharp Spear, which does ſo much miſchief in War. Oh how diſmall are the effects of furious Battel, not only multitudes of men deſtroy'd, but Towns and Citties ras'd even to the Ground. We find the Church ſadly complaining of the lamentable havock War had made, Iſa. 64. v. 11. *Our holy and our beautiful houſe, where our Fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſt.* The Spear cuts deep, and War conſumes at a ſtrange rate. Hear the Prophet, how mournfully and pathetically he expreſſes the ſad caſe of poor *Jeruſalem*, after ſhe had felt the ſharpneſs of the *Babylonian Spears*——*How doth the City ſit ſolitary, that was full of People? How is ſhe become as a Widdow? She that was great among the Nations, and Princeſs among the Provinces, how is ſhe become tributary? She weepeth ſore in the night, and her tears are on her Cheeks: among all her Lovers ſhe hath none to comfort her, all her friends have dealt treachouſly with her, they are become her enemies. Judah is gone into Captivity, becauſe of affliction, and becauſe of great Servitude: She dwelleth among the Heathen, ſhe findeth no reſt: all her Perſecutors overtook her between the Straits.* And have not both Nations enough to complain of the deſolating effects of the ſharp Spear. How many Merchants are drooping for loſt goods, how many Women are mourning for dead Husbands, how many Mothers are crying for Slaughter'd Children, and how many People are bewailing deſolate places.

Fifthly. The Spear ſignifies a Weapon for Guard and Defence; or ſuch a Weapon with which a man may not only wound his Enemy, but defend himſelf. When *Saul* lay ſleeping in his Trench, his Spear was ſtuck in the ground at his Boulſter, 1 *Sam.* 26. *v.* 7. For his defence in caſe of an alarm. Defenſive, is as good and as needful a propertie in a Weapon as Offenſive. Hence promiſes of defence are equivolent to thoſe of poſitive mercies. As when God ſays---*I will defend this City to ſave it, for my own ſake, and for my ſervant Davids ſake.* Is all one as if he had ſaid; I will beſtow eminent and ſpecial favours upon this City. Again---*In that day ſhall the Lord defend the Inhabitants of Jeruſalem, and he that is feeble among them at that day ſhall be as David, and the houſe of David ſhall be as God, and the Angel of the Lord before them.* Mark it, The great and glorſous promiſe to the feeble ones, that they ſhall be as *David*, that is, have a large portion of the ſure Mercies of *David*; and that the Angel of the Lord ſhould be before them, miniſtring from the Lord abundantly to them; is all comprehended is this, that God will *Defend* them. And ſo he tells *Abraham* that he ſhould not fear, for he would be his Shield, to defend him from all ill; and in being ſo he would

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be alſo his exceeding great reward. When *David* was going againſt *Goliah*, *Saul* took great care of his preſervation; and therefore 'tis ſaid, 1 Sam. 17. v. 38. *And Saul armed David with his Armour, and he put an Helmet of braſs upon his head, alſo he armed him with a coat of Mail.* That he might not be wounded by the *Philiſtines* weapon; though at that time, and upon that occaſion *David* had no need of it; for God deſign'd to give him the Victory before he came within reach of the Enemy; and 'tis more then probable *David* was not ignorant of it, and that God had reveal'd it to him, which made him ſo willing to put off the Armor, and refuſe any other Weapons but the Sling, and a bag of Stones. But in ordinary caſes, defenſive weapons are neceſſary. Skill to defend is as profitable, and every way advantagious, as dexterity in offending. For he that looks not well to himſelf, will be very little (or at leaſt but a very little) capable to hurt his Enemy. Knowing how to guard, turns to as good an account, as apprehending when to ſtrike. And hence that Souldier does his King and Country as much ſervice in the day of battel, in preſerving his own Life, as in taking away the Life of his Adverſary. As therefore there is a double uſe of the Spear, one of Offence, and the other of Defence; ſo there ſhould be a double skill in the management of it. He is an expert and valiant Warrior, that can ſay (under God) his Spear ſav'd his Life. Thus you ſee what the Spear is; I muſt now ſhow you how God cuts this Spear, in making Wars to ceaſe.

Firſt. We told you the Spear ſignifies a formidable weapon of War. Now God cuts this Spear, by making ſuch a change as the Spear is no longer fear'd. Hence to cut, or ſhut up, are us'd as terms Synonimous, *Job* 11. *v.* 10. The Spear is now ſhut up, and there is no body afraid of it. Swords are now ornamental by Gentlemens Sides, and not terrible in Warriors hands. The Spear is now no more affrightning then the glittring of any other mettal. And what a mercy 'tis to be freed from fear, both as to our ſelves, our Friends and Relations. What a joyful frame was *David* in when he could ſay---*I ſought the Lord and he heard me, and deliver'd me from all my fears.* 'Tis a great mercy to be deliver'd, not only from evil, but from the fear of evil. This mercy is the effect of Peace, and God has promi'd it to his people.---*And I will give peace unto the Land, and ye ſhall lye down, and none ſhall make you afraid.* You ſhall meet thoſe that were once your Enemies, and though they have Spears in their hands, you ſhall not be afraid of them. Fear ſhall be quite baniſhed fron your minds, and lodge no more in your breſts. And this is ſolemnly born wittneſs to by the Lord, as what he will do for his People in the latter days.---*But they ſhall ſit every one under his Vine, and under his Fig tree, and none ſhall make them afraid, for the mouth of the Lord of Hoſts hath ſpoken it.* Oh what a Mercy 'tis to live free from the fear of the Sword. When there was a ceſſation of Aams between the houſe of *David* and the houſe of *Saul*; *Abner* was not afraid of *Joab*, but came back at the call of the meſſengers to him, and went aſide to ſpeak with him, without

any ſaſpition of harm; though *Joab* moſt bafely and treachetouſly kill'd him, 2 *Sam.* 3. *v.* 27. Fear diſquiets the mind, diſturbs the Spirit, and keeps us continually in a ſtate of bondage. Oh what a comfort (to be prized and thankfully received) that the Spear of fear is now cut, and all people may be at eaſe in their Habitations. Now the Merchants may ſend their Ships abroad, without racking and tormenting thoughts of the Pirates, now people may go voyages without fear of being made Priſoners in another Land, and now all men may be out of pain about the dubious ſucceſs of War. In a word, that which crowns this great Mercy and makes it valuable indeed; now our endeared *Sovereign* may ſtay at home among his loving Subjects without expoſing (as he has too often done) his Royal Perſon to the danger of the Enemies efforts. Oh what *Engliſh* Mans heart could forbear bleeding? What *Engliſh* mans Soul could forbear trembling, to think what Dangers our King has been in, what Hazards he has gone through among the thundring Cannon? But now bleſſed be God the danger is over, the Spear is cut, and our *Soveraign* is ſafely return'd to his own houſe.

Secondly. We told you, the Spear ſignifies a reſtrain'd weapon, fit only for ſome. Now God cuts this Spear, by turning the minds of thoſe who took ſo much pleaſure in it, and making them weary of it. We read of ſome that are cut off from the Goſpel, *Zach.* 11. *v.* 16. That is, they have no love or affection to the good things of it; or as the Apoſtle phraſes it, they are *alienated from the life of God.* If ſome Men (eſpecially great ones) did always retain the pleaſure they take in the Field, we ſhould never have any peace in our Dwellings. But God (when his time is) ſo changes their hearts, and alters their diſpoſitions, that they are as much againſt War, as ever they were for it, and as willing to have Peace, and be at quiet as the reſt of Mankind. How enrag'd was *Eſau* once againſt *Jacob*, and how dreadfully did he threaten him? and yet when it was in his power to do him harm (being at the head of a great Company) God chang'd his heart, and quite turn'd his Mind, ſo that he met his Brother very peaceably. If God had not here cut the Spear, in all probabity *Jacob*, with his whole Family, had been deſtroy'd. And before this, *Jacob* experienc'd the comfort of God's cutting the Spear, with reſpect to *Laban*, who purſu'd him with many Followers; and if God had not ſtep'd in without doubt had done him a Miſchief. This cutting the Spear ſhews both God's Mercy, and God's Majeſty; his Mercy in thereby procuring Peace and Comfort to his people, that they might live at reſt in their habitations. His Majeſty, in giving a check to the proud and ambitious ſpirits of Men, and making them ſee their vanity and madneſs, in ſacrificing Kingdoms to their Luſts. God has ſpecial regard to that Prayer of the Church, and often anſwers it, Pſal. 68. v. 30. *Rebuke the company of Spear-men, the multitude of the Bulls, with the Calves of the People, till every one ſubmit himſelf with pieces of Silver: Scatter thou the People that de-*

ſpect of quality as well as number; but they are not ſo great, but God can and will rebuke them. By *Bulls* and *Calves* are meant the Potentates of this World; who are all at God's beck, and he can deal with them as he pleaſes; and though for a time they may delight in War, God will give them enough of it; that notwithſtanding their Honours, their Places of Profit, and their living at ſo high a rate, they ſhall be as ſick of War, as thoſe that have been Tax'd, Oppreſs'd, and Groan'd under the Burden of it. And this is an unſpeakable comfort to the People of God, that both Peace and War are in his hands, and at his diſpoſe. When the ſins of a Nation provoke him, he can bring War (with all the Calamities of it) upon them; and when his Will is accompliſh'd, he can reſtore Peace again unto them; and that by cutting the Spear.

Thirdly. We told you Spear ſignifies a Weapon deſtin'd to, and kept for ſome eminent uſe; now God cuts this Spear by inverting the uſe of it to a contrary thing. The Spear is an Inſtrument of War, but God can change its property, and make it ſerviceable in the time of Peace. Thus God ſpeaks of cutting off the Wine from the Drunkards Mouths, *Joel* 1. *v.* 5. And give it to thoſe that would make a better uſe of it; refreſh their Spirits without Intoxicating their Brains. So in this caſe; he will put Spears into the hands of ſuch, as will employ them in a better way, then wounding and ſlaying their Fellow-creatures, even to a Cultivating and Manuring the Earth. Theſe are the very words of the Promiſe, Iſa. 2. v. 4. *And he ſhall Judge among the Nations, and ſhall rebuke many People: and they ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks: Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more.* Oh what a great change is this, when Spears inſtead of being run into the ſides of Men, ſhall be thruſt into the Furrows of the Earth; inſtead of taking away life, ſhall become remore Inſtruments of prolonging it. This is now in a great part fulfill'd, but ſhall be moſt perfectly Accompliſh'd in the day of the final Ceſſation of War. Thus God has cut the Spear; he has ſo brought it about by his Providence, that Spears are now good for nothing, but to be Hammer'd out into more pleaſing Tools.

Fourthly. We told you *Spear* ſignifies a very ſharp Weapon of War. Now God cuts this *Spear*, by blaſting the glory of it, and making it of little eſteem; ſo that the Warrior ſets light by it; as *Hezekiah* did by the *Brazen Serpent*, when he call'd it, *Nehuſtan*, a piece of Braſs. Thus Chriſt was humbled, in that he was ſaid to be cut out of the Mountains, *Dan.* 2. *v.* 45. That is, Born of the Virgin *Mary*; though 'tis added, *without hands*; to ſhew that 'twas effected by the Overſhaddowing of the *Holy Ghoſt*, without the Concurrence of Man. Oh how will God humble the high Spirits of thoſe Military Champions, who glory'd in nothing more (and perhaps had nothing elſe to glory in) then the dextrous uſing the Spear; ſo that they now ſee, and are convinc'd, 'tis more praiſe-worthy to have a hand in Peace, then all the Exploits they ever

did

did in War. As our Saviour has said, Matth. 5. v. 9. *Blessed are the Peace-makers: for they shall be called the children of God.* Those on Prancing Steeds with Javelins in their hands, breathing forth nothing but War and Desolation, may be call'd the Sons of *Mars*, but the procurers of Peace are term'd the Children of God. Thus God cuts the *Spear*, by making it little in the eye of the Manager.

Fifthly. We told you, *Spear* signifies a Weapon for Guard and Defence. Now God cuts this *Spear*, by making way (through his gracious Providence) for Men to dwell in safety, without need of defence; so that they shall have no occasion to gird their Swords on their Thighs, or have any other Weapons to defend them from the assault of their Enemies, Thus God has promis'd for the safety of his People, Psal. 101. v. 5. *Whoso privily slandereth his Neighbour, him will I cut off: him that hath an high look, and a proud heart will I not suffer.* High look, by a *Metalepsis*, signifies Men of a Proud Imperious Spirit, and those God will cut off; that is, bring down; for the quiet and safety of his People; so that his People shall have no cause to fear them. 'Tis said, *Jerusalem* shall be Inhabited without Walls; that is, there shall be no need of Walls to defend them from any Enemies coming against them; for God will be a Wall of Fire round about them, and the glory in the midst of them. We find his word very full as to this, Isa. 26. v. 1. *In that day shall this Song be Sung in the Land of* Judah, *We have a strong City, Salvation will God appoint for Walls and Bulwarks.* That City is strong enough indeed, and needs no other Defence, when the Salvation of God encompasses it about; and therefore there is great cause of Singing, where no Defensive Weapons are wanting, but people under the Divine Protection may live securely without them. And that City may well be call'd a strong City, or the City of Strength, which God secures from Enemies, and is himself a safety to it. And so I pass from cutting the *Spear in Sunder*, to the *Burning of the Charriot in the Fire.*

First. Chariot signifies that which makes War dubious and uncertain; or the strength of both sides; so that 'tis hard to judge which shall have the better; and therefore the War like to hang on an even poise a great while. So we are to understand that of *David*, Psal. 20. v. 7. *Some trust in Chariots, and some in Horses: but we will remember the name of the Lord our God.* That is, some have such great strength that they depend upon it, and fear not to be overthrown; though 'tis very weak and sinful to trust in any arm of Flesh, how strong soever. Christians have a better foundation for their trust, even the Name and Power of God. An Horse is a vain thing to confide in, in the day of Battel; but where there are many Horses and Chariots people are too apt to confide in them; which makes the Issue of War many times uncertain. This made the Spies afraid of the success of invading *Canaan*, Numb. 13. *v.* 38. *Nevertheless, the people be strong that dwell in the Land, and the Cities are walled, and very*

great

great: and moreover, we saw the Children of Anak there. Q. D.; the Land indeed is a good Land, and very fruitful and pleasant, but we are like to have a long War, if we attempt to win it by the Sword; for the people are Strong and Valiant, and have every thing fit for War; and therefore 'twill not be an easie thing to subdue them. Thus Chariots make War doubtful.

Secondly. Chariot signifies the ground of mens Stoutness and hardiness, and unwillingness to yield; and also of their likelihood in Humane probability to be Successful and Victorious. And this is the reason the Holy Ghost gives why the Enemies for the present could not be overcome. Judg. 1. v. 19. *And the Lord was with Judah, and he drave out the Inhabitants of the Mountain, but could not drive out the Inhabitants of the Valley, because they had Chariots of Iron.* That was it which the Inhabitants of the Valley relyed on; they thought themselves safe and secure from any assault because they had Chariots of Iron. This made proud *Benhadad* so confident of success, that when he heard of the young Mens coming out of *Samaria*, he vauntingly cryed out, 1 Kings 20. v. 18---*Whether they be come out for Peace, take them alive; or whether they be come out for War, take them alive.* Q. D; let them be what they will I do not fear them, or in the least doubt prevailing over them; for I have Men enough, Horses enough, and Chariots enough, to deal with a far stronger company; but the event shew'd the rediculousness of his confident boasting. Men are willing and exceeding fond to Found their vain hopes upon the least Twigg of Creature-power, and more especially upon so appearing and promising a Strength as the multitude of Chariots; and they are apt fondly to think they can't be conquer'd, when to a Carnal eye the strength of their defensive grandeur seems so great; and this makes them Stout and vapouring, and not ready to hearken to terms of accomodation.

Thirdly. Chariot signifies the Renown and Glory of Warriors; and so is not only the ground of their Security, but of their Pride and Ambition. Hence 'tis said of *Elam* (a Country in *Persia*) he bare the Quiver, with Chariots of Men and Horse-men, and *Kir* uncover'd the Shield, and the number of Chariots was his glory. But hear what God says, Isa. 22. v. 18. *He will surely violently turn and toss thee, like a Ball into a large Country: there shalt thou die, and there the Chariots of thy glory shall be the shame of thy Lords house.* There is a *Sylleptis* in the words; for by dying is meant the consummation of his glory, in the consumption of his Chariots; so that Chariots are the glory of an Army. Thus *Moses* Speaks of Gods spoiling the glory of *Egypt* by one stroke, Exod. 15. v. 4. *Pharoahs Chariots and his Host hath he cast into the Sea: his chosen Captains also are drowned in the Red Sea.* The Chariots of *Pharoah* were *Pharoahs* glory, and here he and all his glory, was overwhelmed in the Waters. The Angels, though Seraphick beings, that so eminently display the glory of God, are called Chariots---*The Chariots of God are twenty thousand, even thousand of Angels, the Lord is among them as in Sinai, the holy place.* And *Elisha* call'd *Elijah*

---*The Chariots of Iſrael and the Horſemen thereof.* Becauſe he was the glory of *Iſrael.* I now come to the burning of the Chariot.

Firſt. We told you Chariot ſignifies the ſtrength on both ſides, which makes War dubious and uncertain. Now God burns this Chariot by enlightning men into the expediency of Peace, and convincing them that Peace (if it may be honourably had) is far more eligible then War. Thus God commanded the pure Oil-Olive beaten, to be brought for the light, to cauſe the Lamps to burn always, *Exod*, 27. *v.* 20. Theſe Lamps were to give light in the Tabernacle of the Congregation. Oh, when God by his Wiſdom enlightens mens underſtandings that before were given to Martial exploits, and feats of Arms; then they have lower thoughts of War, and higher thoughts of Peace; then corrupt Senſe gives place, and Reaſon ſways in them. Hence the Welfare and Proſperity of a Place, is the reſult of true enlightning, Iſa. 62. v. 1. *For Zions ſake will I not hold my peace, and for Jeruſalems ſake I will not reſt, until the Righteouſneſs thereof go forth as brightneſs, and the Salvation thereof as a Lamp that burneth.* The Prophet could not reſt, till men were enlightned as by the bright light of a Lamp, to ſee the Welfare and Peace of *Jeruſalem*; and that is by the ceaſing from all Wars, and putting an end to all broyls (though I know the words will admit of a more Spiritual meaning.) Oh when Men come to ſee this to be the beſt and moſt comfortable thing; they will then ſeek Peace and purſue it; and will not be eaſily irritated and provok'd to blow up the coals of Contention. Thus the great God burns the Chariot, by making even Martial Men ſee the excellency of Peace.

Secondly. We told you Chariot ſignifies the ground of mens ſtoutneſs and hardineſs, and obſtinate preſiſting in War. Now God burns this Chariot by convincing Men throughly of the vanity of their confidence in an Arm of Fleſh, or in any Humane Power. When *David* and his Men came to *Baal-perazim*, they burnt the Images the people had left there, 2. *Sam.* 5. *v.* 21. This they did, deteſting them, and to convince the Heathens of their folly in putting truſt in them, or paying any reſpect to them. So God will convince Men of their extream madneſs in depending on any created ſtrength, how firm and ſecure ſoever it may be. And then they will do what the word ſays ſhall be done, Iſa. 2. v. 20. *In that day a man ſhall caſt his Idols of Silver, and his Idols of Gold, which they made each one for himſelf to Worſhip, to the Moles, and to the Bats.* Oh how many men Idolize their Strength and their Power, but when God enlightens them they ſhall throw this Idol aſide; or according to the *Anadiploſis* in the Text, with vehemency and earneſtneſs caſt it away; and this they will do in revenge of their former folly, in being ſo much bewitched by it. Oh, what cauſe have we to bleſs God for any of this enlightning this day, that he has enlightned ſo many Nations and Provinces, to ſee the vanity of depending on Arms and Armies though never ſo great and powerful; which if they had ſtill put confidence in; we had been farther plung,d into the miſeries of War. Thus God burns the Chariot.

Thirdly. We

Thirdly. We told you Chariot ſignifies the Renown and Glory of Warriors. Now God burns this Chariot by making Men ſee a contemptibleneſs in what was once their Glory, and cauſing them to look down upon what they once ſo admir'd, and were ſo much taken with, Thus we find the Prophet breaking into Lamentation, for the ſad condition he foreſaw *Paleſtina* would be in, Jer. 9. v. 10. *For the Mountains will I take up a weeping and wailing, and for the Inhabitants of the Wilderneſs a Lamentation, becauſe they are burnt up, ſo that none can paſs through them, neither can men hear the voice of the Cattel, both the Fowl of the Heavens and the Beaſt are fled, they are all gone.* That is, the Land ſhould be ſtrip'd bare and naked of Cattel, and Paſture which was once its Glory; and then it ſhould be contemptible in the eyes of all. So when men come once to ſee their greateſt glory to be in Peace, not in War; as it is ſaid of *Melchezideck* he was King of *Salem*, that is, King of Peace, *Heb. 7. v. 2.* And ſo an eminent Type of the Lord Jeſus Chriſt, the Prince of Peace. I ſay when Men come to ſee this, they will then have very low thoughts of what was once their Pride and Glory. The Nieghing of the Horſes, the claſhing of the Armour, the rattling peals of the Drum, and the delightful ſound of the Trumpets will then be diſreliſhed and diſregarded by them, in compariſon of the much better and more charming ſound of *Peace, Peace* in every corner of the Land; and of the true laſting Honour, every one ſhall be crowned with who had a hand in procuring it. Thus you ſee how *God burns the Chariot in the Fire.* But 'tis time to make ſome Application of theſe things.

Firſt. Then ſtand off Sinners.---You have nothing to do with this Work, nor no part or portion in the comfort of it. The breaking the *Bow*, the cutting the *Spear* in ſunder, and the burning the *Chariot* in the fire, will rebound nothing to your advantage. None of the Enemies of God (as ſuch as live in Sin are) ſhall fare the better for any of theſe things. And therefore I may ſay to you, as *Jehu* ſaid to the Meſſenger that *Joram* ſent to enquire about Peace---*What haſt thou to do with Peace?* 2 Kings 9. v. 18. Thou Swearer, Drunkard, Sabboth-breaker, Ah, what haſt thou to do with Peace? 'Twill be ſmall comfort for thee, that there is Peace on Earth, as long as the God of Heaven is denouncing War againſt thee---*God is angry with the Wicked every day.* Oh hear that and tremble; *And upon the Wicked he will rain Snares, Fire, Brimſtone, and an horrible Tempeſt, this ſhall be the portion* (and that for ever) *of their Cup.* Hear how plainly, how politively the Prophet declares, as from the Lord of Hoſts, Iſa. 57. v. 21. *There is no Peace, ſaith my God, to the Wicked.* Mark that Chapter; it begins with Peace, and ends with no Peace. Of the good Man it is ſaid---*He ſhall enter into Peace: they ſhall reſt in their Beds, each one walking in his uprightneſs.* But here in the cloſe he avers ---*there is no Peace to the Wicked.* The great God (notwithſtanding outward Peace) will have ways enough to deal with, and bring Judgments upon them; and therefore they have ſmall cauſe to rejoyce at this Peace.

Secondly. Oh then 'tis Saints only that have cauſe to rejoyce at this diſ-

penſation of peace, 'tis they and only they ſhall have the good of it. 'Tis for their ſakes, that God makes Wars to ceaſe, that he breaks the *Bow*, cuts the *Spear* in ſunder, and burns the *Chariot* in the Fire. Indeed Saints have cauſe to Rejoyce at any thing, at every thing; for all things ſhall work together for good to them that Love God. 'Tis ſaid, Pſal. 97. v. 8. *Zion heard and was glad, and the Daughters of Judah rejoyced; becauſe of thy Judgments, O Lord.* Any news, any tidings is matter of Joy to the Children of *Zion*, for they are ſure to reap Benefit and Comfort from all God's Diſpenſations, whether of Mercy or Judgment. Hence they are meditating day aud night on the Works of God, and continually enquiring about them. So we are told, Pſal. 111. v. 2, 3, 4. *The Works of the Lord are great, ſought out of all them that have pleaſure therein. His work is honourable and glorious: and his Righteouſneſs endureth for ever. He hath made his wonderful works to be remembred: the Lord is gracious and full of Compaſſion.* When he makes War, that is a glorious work to the Saints, for they are expecting the Iſſue of it; and when he makes Peace that's a gracious work to the Saints, for they are ſure to reap Comfort by it; and in War and Peace, he will make his Works to be remembred by the Saints, for in both he is full of Compaſſion to them. Oh therefore they have ground to rejoyce, becauſe their Father is in all things at work for them, and they may conclude that from his love to them he hath turn'd about the face of affairs, putting an end to a long bloody and terrible War, and made the Sun of Peace to ſhine forth with refreſhing rays in the Horizon of Enrope.

Thirdly. Then we ſhould caſt back our eyes upon the effects of this War, and ſee what lamentable havock has been made, in the one and the other Nation. How many goodly Towns have been laid in Aſhes? How many ſtately Ships of War have been deſtroy'd? How many Thouſand Lives have been loſt? And how many poor Families have been ruin'd and undone? For the more we conſider this, the more we ſhall be affected with the Mercy of Peace. And this we are call'd to do in the words before the Text, Pſal. 46. v. 8. *Come, behold the works of the Lord, what deſolations he hath made in the earth.* And when we dwell awhile, on the Melancholly thoughts of the ſad Deſolations, that have been every where made by the raging War; Oh how comfortable and refreſhing will this News be to us—— That he hath now made Wars to ceaſe, to the end of our Land, that he hath *broken the Bow*, that he hath *cut the Spear in ſunder*, and that he hath *burned the Chariot in the Fire.* How Mournfull was the Churches Complaint of the effect of the *Babylonian* War, Lam. 2. v. 2. *The Lord hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong holds of the Daughter of Judah: he hath brought them down to the ground: he hath polluted the Kingdom, and the Princes thereof.* Such, Oh ſuch have been the cryes in ſeveral places of late years. Oh therefore let us look back and

were the reſounding Eccho's of want and miſery; and then we ſhall the more prize the preſent diſpenſation of Peace.

Fourthly. Oh then we ſhould be looking for, and expecting of another War; wherein the work will be perfectly done, and the great controverſy fully determin'd betweeu *Zion* and *Babylon*. Our Saviour tells us towards the latter days, there will be *Wars, and rumours of Wars*. And indeed all the Wars among Men are but rumours of Wars, in compariſon of that great War, that ſhall be waged againſt *Antechriſt*; which the Saints onely ſhall have the ſole Management of. And Oh what a War will that be! Alas, the Men of the World are but Bunglers, and Boglers at the Art of War; like Maſtiff Dogs, fight till they are weary, and then leave off; but when the Saints come to take up the Sword, they'l make a clear riddance, and carry all before them. This Nation have had a Taſt, what Work the Saints can make when they are called forth by the Trumpet of the Arch-Angel, and Spirited by the Lord of Hoſts for Fighting-Work. And it will moſt certainly come to that. Exod. 17. v. 15, 16. *And Moſes built an Altar, and called the name of it,* Jehovah-niſſi. *For he ſaid, becauſe the Lord hath ſworn that the Lord will have War with Amaleck from generation to generation.* He will publickly declare War, and ſet his Saints in Battel Array againſt all that take part with *Babylon* when the time comes. Hear what the Prophet ſays, Jer. 51. v. 10, 11. ---*The Lord hath brought forth our righteouſneſs: come and let us declare in Zion the work of the Lord our God. Make bright the Arrows: gather the ſhields: the Lord hath raiſed up the Spirit of the Kings of the Medes: for his device is againſt Babylon, to deſtroy it; becauſe it is the vengance of the Lord, the vengance of his Temple.* And as Litteral *Babylon* was deſtroy'd by the Sword, ſo muſt Myſtical *Babylon*; and verily the day of her deſtruction is drawing near. Though God does now break the *Bow*, cut the *Spear*, and burn the *Chariots* of Men; yet I muſt tell you, there is a Bow bending, that cannot be broken; there is a Spear drawing, that will not be cut aſunder, and there is a Chariot preparing, that ſhall not be burnt with fire. Oh mark I beſeech you.

Firſt. A *Bow.*

1. God's will and purpoſe ſhall be accompliſh'd, and what he hath determin'd concerning *Babylon*, ſhall ſurely be brought to paſs.---*He hath ſet his Bow in the Clouds.* Gen. 9. v. 13. Importing his purpoſe, that Seed-time, and Harveſt-time, Summer and Winter ſhould not ceaſe while the World endures; As he Covenanted with *Noah*; and as a Token of the unalterableneſs of this purpoſe--- *He hath ſet his Bow in the Clouds.* So unalteterable is his decree againſt *Babylon*, Jer. 51. v. 29. *And the Land ſhall tremble and ſorrow: for every purpoſe of the Lord ſhall be perform'd againſt Babylon, to make the Land of Babylon, a deſolation without an Inhabitant.* And therefore there is no preſerving *Babylon*, or warding off the Blow from her, let all the Sons of Men do what they can. Tho

of Hoſts concerning her, that the Day of her Calamity ſhall haſten, and ſhe ſhall come down from the heighth of her glory, and be ſunk as a Milſtone in the Sea; and all that have taken part with her, or have partaken of her ſins, ſhall receive of her Plagues, and be hurl'd into the ſame pit of Miſery.

II. God's Word that he hath ſpoken, muſt and ſhall be perform'd; and this is the Bow that cannot be broken, Hab. 3. v. 9. *Thy Bow was made quite naked, according to the Oaths of the Tribes, even thy word, Selah. Thou didſt cleave the Earth with Rivers.* That is, the word which thou ſpeakeſt concerning thy People was made very plain; and every word about his People, and relating to the Kingdom of his Son, Iſa. 45. v. 23. *I have ſworn by my ſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear.* When he has performed his purpoſe againſt *Babylon*, he will make the Nations Bowe unto his Son---*He ſhall have dominion alſo from Sea to Sea, and from the River unto the ends of the Earth. They that dwell in the Wilderneſs ſhall bowe before him: and his enemies ſhall lick the duſt. The Kings of Tarſhiſh and of the Iſles ſhall bring preſents: The Kings of Sheba and Seba ſhall offer gifts. Yea, all Kings ſhall fall down before him: all Nations ſhall ſerve him.* For this is the word of the great God that changeth not---*I will overturn, overturn, overturn, till he comes whoſe right it is, and I will give it him.* And becauſe of this word, which is gone out of God's Mouth; we find the *Holy Ghoſt* expoſtulating with the Great Ones of the World, as a Pack of Fools, in thinking to hinder the performance of it---*Why do the Heathen rage, and the People imagine a vain thing? The Kings of the earth ſet themſelves, and the Rulers take counſel together, againſt the Lord, and againſt his Anointed, ſaying. Let us break their bands aſunder, and caſt away their cords from us. He that ſitteth in the Heavens ſhall laugh: the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure. Yet have I ſet my King upon my holy Hill of Zion.* Oh there is no breaking of this Bow, there is no hindring the accompliſhing this word.

III. God's People which he hath Spirited to do his Work, they ſhall prevail and be ſucceſsful in it; They are call'd a Bow, Zech. 9. v. 13. *When I have bent Judah for me, filled the Bow with Ephraim, and raiſed up thy Sons, O Zion, againſt thy Sons, O Greece, and made thee as the ſword of a Mighty Man.* He will bend *Judah* as a Bow, and joyn *Ephraim* with him; that is, he will unite his Saints together, and Spirit them to fly in the Faces of their Enemies, with this Triumph flowing from their Mouths---*Faith and Revenge.* And this Motto Engraven on their Breaſts---*Holineſs to the Lord.* Oh then will they be made as the Sword of a Mighty Man, and none ſhall be able to ſtand before them. And then will that Promiſe *in toto* (as it has many times already *in tanto*) be fulfill'd, Lev. 26. v. 7, 8. *And ye ſhall chaſe your Enemies, and they ſhall fall before you by the Sword. And five of you ſhall*

your enemies ſhall fall before you by the Sword. Oh Sirs, the day is coming, and 'tis approaching apace, when the Enemies of God and of his Chriſt, ſhall be driven by the Saints as the Duſt before the Wind. And then the Saints Mouths, as ſo many Silver Trumpets, ſhall make the Earth Ring with this Glorious Eccho——*The Lord of Hoſts is with us, the God of Jacob is our Refuge, Selah.*

Secondly. There is a Spear drawing out which will not be cut in ſunder. That is, the great and dreadful Appearance of God for his People; in the day when he ſhall make bare his Arm for their defence; when he ſhall ride upon the Heavens by his Name JAH, and in his Excellency on the Clouds; when he comes to render his Anger with Fury, and his Rebukes with Flames of Fire; when he ſhall threſh the Mountains ſo that they Smoke, and make the everlaſting Hills to bow. Oh this is likened to a Spear, Hab. 3. v. 11, 12, 13. *The Sun and Moon ſtood ſtill in their habitation: at the light of thine Arrows they went, and at the ſhining of thy glittering Spear. Thou didſt march through the Land in indignation, thou didſt threſh the Heathen in anger. Thou wenteſt forth for the Salvation of thy People, even for Salvation with thine Anointed; thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the Neck, Selah.* Now, with *Balaam*, we may take up our Parable, and ſay——*Alas, who among the Nations ſhall live when God doth this.* When this Spear is drawn forth, Oh what a terrible time will it be to all that are unacquainted with the Lord *Jeſus Chriſt*? How will they be ſurpriz'd with fear, and how will Aſtoniſhment take hold on them?—— *How will they go into the holes of the Rocks, and into the corners of the Earth, for fear of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the Earth*, Iſa. 2. v. 19. This Elegant *Macrology* ſets forth the miſerable ſtate of Wicked Men. And the *Epiphonema* ſhows the dreadfulneſs of God's appearing; when he ariſes to ſhake terribly the Earth; that is, the Men of the Earth, who are called Earth, becauſe their hearts are ſwallow'd up in the Earth.

Thirdly. There is a Chariot preparing which ſhall not be burnt with fire; and that is Zion, or the viſible Church in her full and compleat Glory, when ſhe is upon the aſcendant in her Meridian Splendor; ſhining forth as the Sun in the Kingdom of her Father. This Chariot we read of, Cant. 3. v. 9. 10. 11. *King Solomon made himſelf a Chariot of the Wood of Lebanon. He made the Pillars thereof of Silver, the bottom thereof of Gold, the covering of it of Purple; the midſt thereof being paved with Love, for the Daughters of Jeruſalem. Go forth, O ye Daughters of Zion, and behold King Solomon with the Crown wherewith his Mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.* By *Solomon* is meant Chriſt, and by the Chariot is meant the Church. And Oh how beautiful and glorious will the Church be, when She gets above the reach of perſecution, and is deveſted of the robes of corruption. Oh what a Sight will it be to ſee her thus array'd in Glory, going forth to meet the

Maiesty, so that the greatest Potentate will be afraid of her. Cant: 6. v. 4. *Thou art beautiful, O my loue as Tirrah, comely as Jerusalem, terrible as an Army with banners.* God has promised to make *Jerusalem* a burdensom Stone, Ah Sirs this chariot cannot be burnt. *Fifthly*, Then how foolishis it to rejoyce for this peace on any carnall account, Ah, how many look no farther then the present advantage of Trade, or easing of Taxes, but there eyes are not on God, or the hand he has in it, or what he designs by it, or that he has a wheel within the wheel, and a work going on in peace, as well as in war. And Oh how sad it is not to mind the work of the Lord, nor consider the operation of his hands. And as it is a foolish thing thus to ground your joy, on some carnall respect; So it is a wicked thing to rejoice after a Vain and wanton manner, as by drinking and Guzling, by feasting and rioting, by Carding and Gaming. Is this the Joy that becoms Christians. I am Sure Heathens would blush at it, If you will feast, let the Widows and Fatherless feast with you; Oh that is the best feasting, when we deal our bread to the hungry; & if you will rejoice, & rejoyce in the Lord, give thanks praise to him, the Author and Donor of this peace. But alas men are become intoxicated, they have so long, And so much followed the cursed fashions of *Rome*, that they are wholly uncapable of doing any thing right. As the Lord complain'd of old. *Jerm.* 51. *v* 7. ---- *The nations have drunken of her wine, therefore the nations are mad.* Verily the generality of People are so mad that they make dayes of rejoicing more then ordinary dayes of Sinning, Oh remember I beseech you, 'tis Grace, and no other abstracted consideration whatsoever, that is a ground of Joy, As our Lord said to his Disciples Luke. 10. *v.* 20. *Notwithstanding in this rejoyce not, that the Spirits are subject unto you: but rather rejoyce, because your names are Written in Heaven.* Oh this is the cause (and the only cause) that will bear Joy.

Sixthly. Oh then how should Saints be looking and longing for this time of Gods bending his Bow, drawing his Spear, and preparing his Chariot; and beleiving every Dispensation to be making way thereto. This advice our Lord gives. Luke: 21 *v.* 28. *And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. Resupinato collo, qui gestus est eorum Qui avide Sursum*, &c. Is a note of Beza's on the place. Oh we should eagerly and greedily look up, we have Seen many things in our dayes, that are comfortable presages of Christs near approach. The womb of time is very bigg, and the end of all things is at hand. Oh therefore let us wait for the day of Zions Salvation, and the coming of her King. Oh let us look up with an eye of faith, and with an eye of Joy. Could an Heathen say -- *Aspice venturo lætentur ut omnia Sæclo.* -- *O mihi tam longæ maneat pars ultima vitæ.* -- And shall not we more clearly See this day, and rejoyce in the Sight of it. Oh yet a little while, and he that shall come, will come, and will not tarry. Let our earnest fervent Prayer be that of the Church, Cant. 2. *v.* 17. *Untill the day break, and the shadows flee away, turn my beloved, and be thou like a Roe, or a young Hart upon the Mountains of Bether.* Even so come Lord Jesus come quickly, Amen.